A

SERMON

Preached at the

FUNERAL

Of the Moſt Honourable

ROSE, Lady Marchioneſs OF ANTRIM

At *CARICKFERGUS*, the 4*th* of *July*, 1695

By *Henry Leſlie*, D. D. Archdeacon of *Downe*.

DUBLIN,
Printed for *Matthew Gunne*, at the *Bible* & *Crown* near *Eſſex-Gate*. 1695.

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Acts 9. 36, 37.

This Woman was full of Good Works, and Alms-deeds which she did,— And it came to pass in those days, that she was sick, and died.

WE read in several Authors of famous and sumptuous Monuments erected to perpetuate the Memory of mortal men, they vainly believing their names would thereby continue so long as the cement could hold the stones together: Some we find, with *Cardan*, only desired that their Names might be known, without knowing either what they were, or how they lived: Others, with *Herostratus*, would be remembred, tho it were for evil, for burning a Temple; but most desired that their good Names might flourish to all posterity, and that their Bodies, by spices, and other ingredients, might be preserved sweet and uncorrupted, till the return of their Souls to their ancient receptacles. For these ends were the *Egyptian Pyramids*, the *Arches*, *Obelisks* and *Mausoleums* of the Ancients built so vast and

and lofty, that not only the Revenues of Kingdoms, but the whole purchaſs-money of Nations have been expended on them; to that height and greatneſs were they erected, that they were accounted among the wonders of the World: but notwithſtanding this, their deſigns were fruſtrated, they all proved but the feeding of empty winds; *Vanity of vanities* (ſaith the Preacher) *all is vanity*; what Time or Tyrants have ſpared of theſe Fabricks, do yet remain; but whom they do contain, or who the Authors of 'em were, is now a queſtion not to be reſolved: all that we know of 'em is, that they are made merchandize of without diſtinction, and the old *Pharaohs* and *Ptolomies* perhaps are now promiſcuouſly ſold, with the bodys of meaner perſons, for *Mummy* by our Druggiſts and Apothecaries.

Theſe were the falſe & miſtaken meaſures which the ſtrangers *to the Iſrael of God* took to perpetuate their Memories, purſuing the vain methods laid down by the early Builders at *Babel*: *Go to, let us build us a City and a Tower, whoſe top may reach unto Heaven, and let us make us a name*, Gen. 11. 4. But confuſion and diſappointment were the effects of both, notwithſtanding theſe mighty endeavors, in *Solomon's* phraſe, *The name of the wicked ſhall rot*, Prov. 10. 7. But there is a way *to be for a ever known*, the other part of the ſame proverb tells us, *the memory of the juſt is Bleſſed*, bleſſed with content and ſatisfaction in this Life, with unſpeakable joys in the World to come, and leaves an undying fame behind it, vertue, as tis it's own reward, *vaunteth not it's ſelf, is not puffed up*, yet it cannot lye hid, nor be ſuppreſſed, immortal Glory is it's ſhadow, always keeps it company unknown unto it's ſelf, and even when 'tis declining from our heiniſphere, it then caſts the largeſt ſhadow, and is riſing to another.

A good name is *better than precious Ointment*, and *rather to be choſen than great Riches* (ſaith the Wiſe man) and how

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is this to be acquired? only by humility and *the fear of the Lord, Prov.* 22, 1, 4. 'twas to faithful and good *Abraham* that God promiſed to make his *name great Gen.* 12, 2. 'twas to his peculiar people when they ſhould keep his commandments that he promiſed to make then *high above all Nations in praiſe, and in name, and in honour, Deut.* 26, 18, 19. 'Twas to the man who ruled his ways according to Gods own heart, that he ſaid he had made him *a great name in the Earth, and had eſtabliſhed his Kingdom for ever,* 2 *Sam.* 7, 9, 16. and the ſame *David* anſwereth his own Queſtion, *Lord, who ſhall dwell in thy Tabernacle, or who ſhall reſt upon thy Holy hill? even he that leadeth an uncorrupt Life, and doth the thing which is right, Pſ.* 15, 1, 2. Theſe are the means to live for ever, for thus ſaith the Lord *unto thoſe that keep my Sabbaths, and chuſe the things that pleaſe me, I will give them an Everlaſting name that ſhall not be cut off, Iſa.* 56, 4, 5. The Pious and Charitable works of God's Servants do leave a ſavour behind them, and a ſweet perfume, which are not to be blown away by wind, nor worn by weather. *Verily I ſay unto you,* (ſaith our Saviour of the Woman who annointed him for his Burial) *whereſoever this Goſpel ſhall be Preached in the whole World, there ſhall alſo this that this Woman hath done be told for a memorial of her, Mat.* 26, 13. Whereſoever *the Acts of the Apoſtles* ſhall be read, there ſhall the Good Works and Almsdeeds of *Tabitha* be ſpoke off, and in our generations, whereever Piety, Charity, Sobriety and Wiſdom, are diſcourſed of, then let the memory be precious of this Excellent and Noble Perſonage, whoſe Corps lye here before us, and to Celebrate whoſe obſequies is the occaſion of this Solemn meeting, for ſhe alſo *was a Woman full of good Works and Almsdeeds which ſhe did, but it came to paſs in theſe days, that ſhe was Sick and dyed.*

I ſhall not take up your time in ſpeaking much of this good Diſciple of the Lord, mentioned in the Text, ſhe is

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deſcribed unto us by the place of her abode, by her name, and by her good works; the place *Joppa*, a Maritime Town on the Coaſt of *Judea*, one of the firſt walks of the Apoſtles after they had received Commiſſion from on high *to teach all Nations*, and to be witneſſes unto our Saviour to the uttermoſt parts of the Earth; her name *Tabitha*, which by interpretation is called *Dorcas* a Greek word, which in Engliſh ſignifies a Doe, from *derkéin*, to behold, becauſe of the Excellency and quickneſs of ſight, which is attributed to that Creeature; and it appears that ſhe was very perſpicacious, quick-ſighted and apprehenſive in her belief of Chriſtianity and Knowledge of Divine things, being one of the earlieſt Diſciples of St. *Peter* and the other Apoſtles; Her good works mentioned are ſuch as are proper to, and beſpeak her a Woman of Riches, Quality, and good Fortune, as appears alſo by the great concern which was ſhewed for her at her Death, St. *Peter* the great Apoſtle was immediately ſent for, *and he aroſe and went with the meſſenger, and when he was come, they brought him into the upper chamber* (where ſhe lay in ſtate) tho without the pageantry of Heralds and Eſcutcheons, yet with the more glorious Enſigns of her Vertue & Charity; *the Widows ſtood by weeping, and ſhewing the Coats and Garments which Dorcas made while ſhe was with them*, *Acts* 9, 39. Thus was ſhe a Woman *full of good works and Alms-deeds which ſhe did, and it came to paſs in thoſe days, that ſhe was ſick and dyed.*

In diſcourſing of theſe words, I ſhall begin with the latter part of them, *and it came to paſs that ſhe was ſick and dyed*, and from thence ſhall ſhew you *what death is*; 2*dly*, Since death is a debt which all men owe to Nature, ſince the death of the Body is but an entrance to another ſtate of everlaſting happineſs or miſery, after this Life we muſt all appear before the tribunal of a juſt Judg, and give *an account of our own actions, whether they have been good, or whether they have been evil*, I ſhall from thence ſhew you, *that the beſt way to prepare for this*

Death

Death and Judgment, is by a good Life here; that is, by being *full of good works, and Alms-deeds*; And lastly, I shall make *the application to this mournful object* here before us, and shew that this noble Lady was this woman *full of good works and Alms-deeds. And it came to pass in those days, that she was sick, and died.*

First then, *What Death is*; I shall not trouble you with making an exact logical definition of it, nor puzzel my self and you with nice and philosophical enquiries into the nature of it; but as most proper for your Instruction at present, shall lay before you the *causes of it*, and shew some of the *effects of it* which are most useful for the knowledge of all men. First then God is the *cause* efficient, and sin the formal *cause* of Death in man, for tho we are bound to believe that our first Parents were created in a State of Innocence, and therefore of immortality, had they continued obedient to the commands of God, yet was that Immortality not Natural, but Artificial, their Bodies were made of the same Corruptible matter that ours are, *dust of the Earth*, and there was the same mixture in them of heat & cold, of dryness & moisture, which naturally tends to corruption, yet God was pleased to provide a supernatural Remedy, the Tree of Life was to be to them a continual never dying medicine, to preserve them always in life and health, while they preserved themselves in obedience to the Condition on which that Blessing was promised, but they becoming disobedient, forfeited their lives, and so brought upon themselves and their posterity the Execution of Gods most just sentence, *in the day thou eatest thereof thou shalt surely dye*, that is, become mortal; here then is the cause of death, by the sin of *Adam* we are all reduced to the Laws of our own Nature, and must say with *Joab's* wise Woman, 2 *Sam.* 14, 14. *we must needs dye, and are as water spilt on the ground, by one man sin entred into the World, and Death by sin, Rom.* 5, 12.

Death

Death then is nothing elſe but the privation or receſſion of life, for ſince life conſiſts in the union of the ſoul to the body, from whence as from the fountain, proceed motion, ſenſation and all our vital actions, death muſt formally conſiſt in the actual ſeparation of the the ſoul from the body; *And the Lord God formed man of the duſt of the ground, and breathed into his Noſtrils the breath of Life, and man became a living ſoul*, Gen. 2. 7. when then God pleaſeth to ſtop that breath, and to withdraw his enlivening power, then does man dye, the diſſolution is then made, and the ſeparation of the ſpirit from the body, which when they were joyned together made one living perſon; this death with the forerunners of it, is moſt elegantly deſcribed by the wiſe *Preacher* in his laſt *Chap.* of *Eccleſiaſtes*; He chargeth us to *remember our Creator in the days of our youth, while the evil days come not, in the days when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out at the Windows be darkned, and the doors ſhall be ſhut in the ſtreets, and all the Daughters of Muſick ſhall be brought low, and fear ſhall be in the way, becauſe man goeth to his long home, and the Mourners go about the ſtreets, or ever the ſilver Cord be looſed, or the golden Boul be broken, or the Pitcher be broken at the Fountain, or the Wheel be broken at the Ciſtern, then ſhall the duſt return to the Earth as it was, and the Spirit ſhall return to God who gave it*, *Eccl.* 12. As we have thus ſeen the firſt and great efficient and formal cauſes of *death*, ſo if we would conſider the ſecondary & Inſtrumental cauſes thereof, they are inumerable, let us reflect on the multitude of means & ways by which the life of man is deſtroyed, by ature, by diſeaſes, by accidents, which may be ſubdivided into millions, by folly, by the luſts and intemperance of men, and almoſt every thing we can think of, may be the cauſe and inſtrument of our death, there are many ſickneſſes and infirmitys that walk in darkneſs, and there are exterminating

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Angels, that deſtroy us at Noon; the Sword ſweeps away thouſands in one Field, Famine and Peſtilence have rooted up whole Nations: there is no age nor condition exempted from Death, the Grave either finds or makes all men equal, we dye without rule, and with or without occaſions. When *Iſaac* was old, and his eyes grew dimm, he ſaid to his Son, *Behold now I am old, I know not the day of my death*, Gen. 27. 1, 2. With as much reaſon may every man ſay this in youth as well as in age, in health as well as in ſickneſs; there are ſo many ſally-ports for the ſoul to fly out of the body, that were it not for that Almighty providence that determines all things, and preſerves every man till *his appointed time*, It would be a wonder if any ſhould reach to half the ſtandard that *David* obſerved in man, *the days of our age* (ſaith he) *are threeſcore years and ten*; in ſhort, ſooner or later, we muſt all ſay with *Job*, *I know that thou wilt bring me to Death, and to the houſe appointed for all living*, *Job* 30. 23. So much for the cauſes of Death.

2*dly*, The *effects* thereof are: 1*ſt*, It ends this life, as ſoon as the Bird of Paradice is fled from it's Cage, then all our words, our thoughts, and actions ceaſe, our mirth & jollity, grief and ſadneſs have an end; for when the *breath of man goeth forth, he ſhall turn again to his Earth, and then all his thoughts periſh*, *Pſ.* 146. 3. *the dead know not any thirſt, their love, and their hatred, and their envy, is now periſhed; neither have they any more a portion for ever, in any thing that is done under the Sun*, *Eccl.* 9. 5, 6. And this we muſt underſtand of our Religious as well as civil actions, as well of the ſupernatural gifts and graces of Gods holy Spirit within us, as of the natural indowments of the ſoul and body, our life, as it gives way to Death, ſo muſt it make the way and prepare for it, 'tis the day wherein *we muſt work*, death brings the night wherein no man can work, let us then walk while we have the light, leſt darneſs come upon us; *are not my days*

 few?

few? ſaith *Job*, let us then hear Gods voice, and harden not our hearts, while 'tis called to day, before *we go hence and ſhall not return, even to the land of darkneſs, and the ſhadow of death, a Land of Darkneſs, as Darkneſs it ſelf*, *Job* 10. 21, 22. The moſt wicked are in this convertible, if they will take warning, and amend their ways; but if they will perverſly go on to ſin wilfully, after they have *received the knowledg of the truth, there remaineth no more ſacrifice for ſins*, after death there is no more hope of Repentance, *but a certain and fearful looking for of Judgment Heb.* 10. 26, 27. Conſider this all ye that forget God, leſt he *deſtroy you for ever, leſt he take you, and pluck you out of your dwelling, and root you out of the Land of the living*, *Pſ.* 52. 6.

2*dly*, A ſecond Effect of *Death* is, that as it ends this life, ſo it begins a life to all Eternity, both to the godly, and to the wicked, to the latter 'tis the ſad concluſion of all joy and comfort, the beginning of never dying pain and ſorrow, the entrance of Hell, and the firſt part and feeling of that juſt ſentence which ſhall be more fully pronounced by our Saviour at the laſt day to thoſe on his left hand, *depart from me ye curſed into everlaſting fire, prepared for the devil & his Angels*, *Matt.* 25, 41. But to the former, 'tis the firſt ſtep to bleſſedneſs, the taking down the Tent-poles where with this Earthly Tabernacle is ſupported, the Goal-delivery of a priſoner, the ſleep of the body and the awaking of the ſoul, *tranſitus a labore ad refrigerium*, a paſſage from labour to reſt, as *Seneca* calls it, and in the phraſe of ſeveral good men of old, a change from expectation to fruition, from faith to knowledg, from a pilgrimage to a countrey, from a frail world to the father of mercies, a depoſition of this burden of fleſh, and a journey to the City of God, the birth-day of a better life, a death of miſery, and a burial of ſin; *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the*

the foundation of the World; Death shall then be swallowed up in Victory; O Death, where is thy sting? O Grave, where is thy victory? 1 *Cor.* 15. 55.

Having so fair an opportunity, I cannot pass from it without touching a little at the immortality of the Soul, a Subject most proper for Funeral-Sermons, and made too pertinent by the wicked lives of most men in this degenerate and corrupted age, wherein we meet with two many, if not in plain words, yet interpretatively by their actions denying the everlasting being of their own Souls; when we consider how vice of all sorts does abound among us, notwithstanding all the methods that have been taken, and the means that God in his mercy has used to reform us, when we open the eyes of our understanding, and see how God's holy Name, and his very Essence is profaned and blasphemed by professed Atheism, and foul-mouth'd Blasphemy; by unreasonable and extravagant Cursing and Swearing, openly practised by all sorts, even by those whose stations fitt and oblige them to reprove others for smaller Crimes: When we reflect on the great oppressions & injuries committed by men in any sort of Authority, on the Drunkenness and Uncleanness that walk bare-fac'd in our streets; on the open Injustice practised by almost all men, few making conscience of their ways; but without any remorse, defrauding and cheating their Neighbours to that degree, that as the Poet fancied of old, *Astrea*, even common Honesty and Justice is fled from the Earth, at least from our parts of it. When we see the multitude of our people so far in love with mischief, as to take delight in raising scandal and reproach, in murdering the good Name, and as far as in them lies, the Credit, Fortunes, and too often the very persons of their Christian Brethren: I say, when we consider and reflect on these things, can we believe that men have any sense or apprehension of the future and everlasting being of their own

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I cannot ſpare time to run out in a Lecture, to prove this Immortality; and indeed one might think it very needleſs to ſpend time in the proof of that which has been owned and acknowledged as a *poſtulatum*, or firſt principle, not only by Chriſtians (who are Baptized into that very Faith) but by the Heathens themſelves, who owned any Deity; for they having daily before their eyes objects of good and juſt men afflicted, tormented, perſecuted, by Impriſonments, Deaths, Baniſhments; by Poverty, Sickneſs, and what elſe is uſually unpleaſant to humane nature: And on the other hand, ſeeing the wicked in great proſperity, flouriſhing like green *Bay*-trees, and glutting themſelves with all the varieties of the pleaſures of this life: They, I ſay, obſerving theſe things, by the light of their very carnal reaſon, without entring into the *Sanctuary of God*, in ſome meaſure underſtood the end of theſe men, concluded, that (unleſs the Gods were unjuſt, which they conceiv'd impoſſible) there muſt certainly be another life after this, wherein all ſhall be rewarded or puniſhed according as they have here deſerved: And indeed this was the great rational inducement to the Heathen-world to believe not only the immortality of the ſoul (which generally all acknowledged) but to the wiſer of them, the Reſurrection of the body alſo, the moſt difficult to be believed of any Article of our Faith.

We read that on the great Temple at *Delphos*, there were two Inſciptions written; the one EI, relating to God, by which the Worſhippers there acknowledged the immutable Being, and eternal nature of that Godhead who was there invoked,

invoked; the other GNOTHI SEAUTON as a memento to all who came thither to take notice of, and remember the dignity and immortality of their own ſouls: Where the ſouls of theſe Heathens are, who invented ſuch wiſe and divine Sayings, is not our buſineſs to enquire; but we may believe they lye not ſo deep in Hell, but they ſhall riſe up in Judgment to condemn the unreaſonable folly and wickedneſs of many of our licentious Chriſtians, who indeed ought rather to be called *Epicureans*, or *Sadduces*; for they deſerve not to *name the name of Chriſt.*

There is nothing makes men ſo much queſtion their own immortality as wicked and ſenſual lives, when Men have ſold themſelves *to work wickedneſs*, they then quit all thoughts of things above, and ſettle their affections wholly on earthly bleſſings, they have no other converſation but with their luſts, and the vanities of this life, which flatter them for a ſhort time with a ſhadow of contentment, and when that vaniſheth, they loſe both ſubſtance and ſhadow for ever, they are prejudiced by wicked and abominable Lives to the precepts and Judgments of Almighty God, and rather than forſake their fleſhly luſts, which they know do *War againſt the Spirit* and Laws of God, they will bid defiance to Heaven, and pronounce War both with the Almighty, and againſt the Exiſtence of their own Souls, they pleaſe themſelves with an Imagination of a ſelf-ſufficiency here, and being ſwollen in their own thoughts, their baſe & earthly lives make them firſt wiſh, that their Souls were mortal; and then they begin to believe that they are ſo, from hence the old Philoſophers of the *Academy* concluded, that the Souls of wicked Men could not for a long time reſt after their departure from their Bodies, but hover'd and wander'd about the Graves where the Bodies lay, to which they were ſo ſtrictly wedded, when they were united; but ſuch a wandring will not ſerve for a puniſhment to the wicked Chriſti-

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ans, they ſhall then but begin their eternal Life of Death (if I may ſo ſay) when they ſhall wiſh to be annihilated, call to the Mountains *to cover them*, and to the Sea *to ſwallow them up*; but it will not be, for they did not, while they lived here, lift *up their Souls with Chriſt*, and becauſe they did not here *die daily*, they muſt then live continually in a ſtate of Dying, and yet their worm of Torment ſhall never Dye, nor their Fire be ever quenched; it is then that in miſery they ſhall cry out, *what can a Man give in Exchange for his Soul? Mar.* 8. 37.

But Vertue and real Goodneſs, make Men know and believe, and take delight in Contemplating their own Eternal ſtate and fruition of God in another life; the good man lives above this world, and all the falſe excellencies thereof, he places his heart where *his treaſure is, where neither ruſt, nor moths, nor thieves* can prejudice him; he looks always beyond this mortal, and ſuffers not his thoughts to be bounded within the narrow ſphere of ſenſual pleaſures, but even while he lives here, he ſends up his immortal ſoul to its proper home, which, in good time, ſhall, like a load-ſtone, draw up after it, his more material part, and place it in the ſociety of Angels in Heaven: The ſeraphick love wherein the children of God employ their meditations, is ſtronger than Death, and more powerful than the Grave; this makes them ſet God always before them; wherefore their *hearts are glad, and their glory does rejoyce, their fleſh alſo ſhall reſt in hope; for why? God ſhall not leave their ſouls in Hell, neither will he ſuffer his holy ones to ſee corruption; he ſhall ſhew them the path of life, in his preſence is the fulneſs of joy, and at his right hand there is pleaſure for evermore, Pſal.* 16, from the 9th verſe. Tho worms deſtroy their fleſh, and rottenneſs enters all the letts and caverns of their bones, yet *they know that their Redeemer lives*, and that they ſhall perceive him at preſent with the intellectual eye of their immortal ſoul,

and

and at the joyful reſurrection of their bodies, in their fleſh *they ſhall ſee God*, and enjoy for ever the beatifick viſion, wherein Bleſſedneſs it ſelf conſiſts. *I have alſo heard the ſame, that power belongeth unto God, and that thou, Lord, art merciful; for thou rewardeſt every man according to his work, Pſal. 62. 11, 12.* Seeing then that all this world ſhall be diſſolved, and *all theſe things ſhall ſo come to paſs, what manner of perſons ought we to be in all holy converſation and godlineſs, 2 Pet. 3. 11.* Which leads me to the next thing propoſed, that *a good life is the beſt preparation for death and judgment. This Woman was full of good Works and Alms-deeds which ſhe did.*

I might here (had I time) recommend to you a pious and good life, and prove the neceſſity and benefit thereof from ſeveral topicks and conſiderations; as the profit, the pleaſure, the eaſineſs of it above wickedneſs, *the righteous ſhall inherit the earth; If any man deſireth long life, and wou'd fain ſee good days, let him eſchew evil, and do good. My Son*, ſaith Solomon, *forget not my Law, but let thy heart keep my Commandments; for length of days, and long life, and peace ſhall they add unto thee, Prov. 3. 1, 2.* A man's Conſcience is either his Heaven or Hell upon Earth, and ſhall be witneſs either for or againſt him hereafter: Let the wicked be never ſo ſeemingly happy, tumble in his beloved pelf, riot in all the delicacies of Epicuriſm, of Gluttony, Drunkenneſs, or Venery; let him, like an Apple of *Sodom*, appear ruddy and pleaſant to the ſight, yet he ſhall be found but duſt and rottenneſs within; the twinges of Conſcience will upon all occaſions frighten him into ghaſtly looks, and fearful apprehenſions of himſelf and his future-ſtate; but the pleaſure of a good Conſcience is paſt expreſſion, as the Poet ſaith of troubles, they are only *the ſmall that ſpeak, but the great ones are ſilent*, ſo this cannot well be told, and is only known to thoſe who poſſeſs it, this is the true Philoſophers Stone which

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turns all Conditions that can but touch it, to the true gold of Content, and therefore of pleaſure, the Hermite in his Cell, the Beggar who has not a roof but the Canopy of Heaven to cover him, the Gally-ſlave at his Oar, or the wretch in chains dragg'd to Torments, let theſe have but good Conſciences, they may defy the frowns of fortune, command the ſtars, and much rather deſerve to be made the Objects of Envy than Pitty, this is the true nouriſhment of the Soul, which feeds it ſo that it may live happily here by grace, and more happily hereafter in Glory.

If we conſider the promiſes and rewards all along in the Book of Gods holy word, we ſhall find them always propounded on the performance of, and obedience to Gods Commandments; under the divine Oeconomy of the Law, when God's people were not grown up to be perfect men, were not aſcended unto *the meaſure of the ſtature of the fulneſs of Chriſt*; we find that people, like ſchool-boys, were to be inſtructed in that Law, which was a Covenant of works, and eſtabliſhed chiefly upon promiſes of health and plenty, of peace and victory in this Life; for in this manner we find it ſpeaking, *If ye walk in my Statutes, and keep my Commandmens, and do them, then will I give you rain in due ſeaſon, and the land ſhall yield her increaſe, and your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time, and ye ſhall eat your bread to the full, and I will give peace in the Land, and ye ſhall chaſe your Enemies, and they ſhall fall before you by the Sword, Lev. 26.* from the 3*d* ver. But upon their diſobedience the contrary was threatned, as may be ſeen at large in the ſame *Cap. of Lev.* Terror, Conſumption, and the burning Ague, and many other Plagues and miſchiefs are there denounced againſt the breakers and contemners of that Law. And when God was pleaſed to aboliſh the outward and Ceremonial part of this Law, and in the fulneſs of time to ſend his well beloved Son into the World to Eſtabliſh Chriſtianity, and

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to propagate the everlasting Gospel of peace, which was to work on the inward, and most retired thoughts and speculations of all it's embracers, the first step to this great alteration, was to be a change in life, and manners, our *Saviour* first sent the holy *Baptist* before him to prepare his way by Preaching Repentance to all men, *Repent for the Kingdom of Heaven is at hand*; and when he was come, his Sermons and Lectures (which are the Text of the Gospel) did chiefly consist of enjoining Evangelical Vertues and Graces, Meekness, Long-suffering, Humility, Peaceableness, Purity, Temperance, Justice, Charity, and to the performance of these are promised fulness, the sight of God, Mercy, Inheritance of the Earth, and the Kingdom of Heaven; The two great Commandments of the Gospel are to love God above all things, and our Neighbours as our selves, on these two hang all the *Law and the Prophets*, and on the performance of these it was that our Saviour promiseth life to the Lawyr; *This do, and thou shalt live*, Luke 10. 28.

'Tis to the later of these great precepts that the words of the Text, good works and Alms-deeds do chiefly belong. 'Tis one great part of every Disciple of Christ to be Charitable to his Neighbours, as far as in him lies, and tho 'tis not in the power of every man to exercise Alms-deeds (which is but one part of Charity) yet every man is bound to do good to his Neighbour as far as his Ability can reach, by good advice, by good words, or good deeds.

St. *Paul* gives a large commendation to this Vertue in his 13*th Cap.* of his 1st Ep, to the *Corinthians*; *Tho I speak with the tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinckling Cymbal; and tho I have the gift of Prophecy, and understand all Mysteries, and have no Charity, I am nothing: Charity suffereth long, and is*

kind, envieth not, doth not behave it ſelf unſeemly, ſeeketh not her own, thinketh no evil: Charity never faileth; but Prophecies, Tongues, Knowledg ſhall vaniſh away, and then he concludes, *and now abideth Faith, Hope, Charity, but the greateſt of theſe is Charity.* St. *James* places true Religion in being kind to our Brother, and this muſt not conſiſt in a loving expreſſion, or an empty wiſh, *if a Brother or Siſter be naked, or deſtitute of dayly food, and one of you ſay unto them, depart in peace; be ye warmed and filled, notwithſtanding ye give them not thoſe things which are needful to the body, what doth it profit? Jam.* 2. 15, 16. *But pure Religion, and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world, Jam.* 1.27. we muſt (if we be able) cloath the naked, feed the hungry, relieve the oppreſſed, and in all things verify what the moral Phyloſophy of the Stoicks ſaid, *that men were born for the ſake of one another,* that they might in all things promote the common good of mankind; but *behold a greater than* the Stoicks *is here.* We find the great Apoſtle of the Gentiles paraphraſing in his and our Maſter's words, in his Epiſtle to the *Rom.* 13. 8. *Owe no man any thing* (ſaith he) *but to love one another; for he that loveth another, hath fulfilled the Law*: and again, all the Law is fulfilled in one word, even in this, *Thou ſhalt love thy Neighbour as thy ſelf, Gal.* 5. 14. *Whoſo doth theſe things, ſhall never fall, Gal.* 15.7. Theſe are the means, my Brethren, to make *our Calling and Election ſure*; for if we can perform theſe good works thro Faith in Jeſus Chriſt, we need not be afraid at the ſummons of Death, but ſhall enter into our Maſter's preſence with joy and gladneſs: Let us then lead good lives in theſe our days, and then we may be aſſured, that when we go hence, we ſhall have the accompliſhment of *Balaam*'s wiſh, *Let me die the death of the righteous, and let my laſt end be like his, Numb.* 23. 10.

Thus

Thus I have ended the two first general Heads proposed, I have shewed you what *Death is*, both in its causes, and in its effects; and the best preparation both for Death and Judgment, is *a good life here*: I come to the last, the application of what has been said to this Honourable deceased Lady, *this Woman was full of good works and Alms-deeds which she did*, in shewing whereof I shall pursue the general design of this whole discourse, by laying before you the pattern of a life, which if you can but imitate in your practices, will certainly be a means to teach you how to live, and thereby prepare you for Death and Judgment: Death shall be so far from being an evil to any that shall write after her Copy, that it shall rather be reckoned among the benefits and advantages of the best fortune.

Before I speak of the rare endowments of her mind (which indeed is my proper Subject) I shall touch a little at the descent of her body, the Cabinet in which that precious jewel for upwards of sixty years was preserved; It is not my province to personate the Herald, by displaying her Arms, and Banners, nor to play the Bard by ripping up her pedigree, and flattering her successors by fulsom commendations of her Family and Ancestors, only thus much it may not be improper to inform you from hence, that she was descended by her Father from the great and ancient family of the *O Neil's*, a family, who by their Prowess, Wisdom and Valour, for many ages, by a regal power swayed the Scepter of this Province, if not sometimes of this whole Island; As all great Families must subdivide into several branches and houses, so did this great fountain send out it's several streams, who were the Rulers and Proprietors of several Counties & Baronies, and so the Ancestor of this Noble Lady was the chief *O Neil* of this County, and not far beyond the memory of some now living, possessed as his proper Estate

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this place with all the adjacent Countrey. By her Mother she sprung from the Noble, and ancient Family of the *Staffords*, who for three generations were the great Dukes of *Buckingham* in *England*, and for many years both before and after, continued Noble, with several Titles, and were related to the Crown of *England*, so that by both Father and Mother she descended from, and was related to Crowned heads; *Solomon* tells us, *Blessed art thou O Land, when thy King is the Son of Nobles, Eccl.* 10. 7. So also blessed is the Land, when the Nobles are the Sons and Daughters of Kings, and when the King's *Daughter appears all glorious within*, when God gives unto the King *Judgment, and his Righteousness to the King's Children Ps.* 72. 1.

When the Poets describe their Heroes, they always draw their pedegree from the Gods, *Contingit sanguine Cœlum*, saith *Virgil* of his *Æneas*; but our Christian Heroin was more nearly and truly of heavenly descent; by her Vertues she was allied to God himself: *Whosoever shall do the will of God, the same is my Brother, and my Sister, and Mother*, saith our Saviour; *Mar.* 3. 35. Her Countrey then is Heaven, her City the new Jerusalem, which is above; her fellow-Citizens, the Saints and Angels; and her Nobility was the following the steps of her Blessed Saviour, by being *holy as he is holy*. Thus have you seen the Rock whence she was hewn, and the Pitt whence she was dugg.

She was born (as I am informed) at *Black-Hall* within 24 miles of *London*, in or about the year of God 1631. where Sir *Henry O Neil*, her worthy Father then lived, and where, about seven years after he died. She spent her infancy and childhood till the tenth year of her age, under the tuition of a careful, kind, and religious Mother, who early infused into her goodness, both by precept, and by her example; and so well had the Mother perform'd her part in

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inſtructing her Child, and ſo well was the Daughter qualified to ſtand *in the King's Palace*, being *without blemiſh, and well favoured*, and apt to be inſtructed in Wiſdom and Knowledg, *Dan.* 1. 4. That when King *Charles* the firſt (of ever Bleſſed Memory) in the year 1641, had eſpouſed his eldeſt Daughter to the then young Prince of *Orange*, then was our Lady (together with the Daughters of ſome of the Prime Nobility of *England*) pitched on to attend the *Princeſs-Royal* out of the Kingdom, when the King's Daughter, by being married, was to *forget her own People, and her Fathers houſe*, then was this to be one of the *Virgins to be her fellows, and to bear her Company*, *Pſal.* 45. 15.

In that high ſervice to that Excellent Princeſs, ſhe lived for above 9 years, in which time ſhe was educated in all thoſe perfections which are the accompliſhments of great Ladies, ſhe ſpent not her time in the follies and vanities wherein too many place the happineſs and greatneſs of Courts, even in the days of her youth (which are commonly the days of vanity) ſhe knew how to diſtinguiſh betwixt true and counterfeit greatneſs, ſhe very early, with *Mary*, choſe *that good part which was never taken from her*, and ſo as ſhe grew in ſtature, ſhe grew in vertue, and therefore *in favour with God and Man*, and from that path ſhe never deviated all the daies of her Life, ſhe forſook not the *guide of her youth, nor forgot the Covenant of her God*, *Prov.* 2. 17.

During this attendance on her Royal Highneſs, that moſt vertuous Princeſs obſerving in this young Lady the ſeeds of a growing vertue, much good nature, and extraordinary Ingenuity, admitted her to a more then ordinary friendſhip and familiarity with her, which, with her deſerts always increaſing, grow at laſt to that height, that ſhe eſteemed her as her intimate friend, which was *as her own ſoul unto her*, and this ſhe demonſtrated during her whole Life, by many expreſſions of great fondneſs and ſignal favours conferr'd upon her, ſhe

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In that high ſervice to that Excellent Princeſs, ſhe lived for above 9 years, in which time ſhe was educated in all thoſe perfections which are the accompliſhments of great Ladies, ſhe ſpent not her time in the follies and vanities wherein too many place the happineſs and greatneſs of Courts, even in the days of her youth (which are commonly the days of vanity) ſhe knew how to diſtinguiſh betwixt true and counterfeit greatneſs, ſhe very early, with *Mary*, choſe *that good part which was never taken from her*, and ſo as ſhe grew in ſtature, ſhe grew in vertue, and therefore *in favour with God and Man*, and from that path ſhe never deviated all the daies of her Life, ſhe forſook not the *guide of her youth, nor forgot the Covenant of her God*, *Prov.* 2. 17.

During this attendance on her Royal Highneſs, that moſt vertuous Princeſs obſerving in this young Lady the ſeeds of a growing vertue, much good nature, and extraordinary Ingenuity, admitted her to a more then ordinary friendſhip and familiarity with her, which, with her deſerts always increaſing, grow at laſt to that height, that ſhe eſteemed her as her intimate friend, which was *as her own ſoul unto her*, and this ſhe demonſtrated during her whole Life, by many expreſſions of great fondneſs and ſignal favours conferr'd upon her, ſhe

ſhew'd that there is *a Friend that ſticks cloſer than a Brother, Prov.* 18. 24. Nay, we may ſay ſhe intailed this friendſhip to her poſterity; our preſent King (whom God preſerve) always owning her for ſuch, both before and ſince his happy acceſſion to the Throne of theſe Kingdoms; *His own friend, and his Parent's friend, he never forſook; Prov.* 27. 10. When maturity of Age had fitted her to change her condition from Virgin to Wife, ſhe being Heireſs to a great Eſtate, and Miſtreſs of ſo many rare Perfections and Endowments both of mind and body, both of wit and beauty, could not want many Suiters of the firſt and higheſt Rank and Quality; but to them all, by her Mother's choice, (which was always a rule to her) the Lord Marquiſs of *Antrim* was preferr'd, and made the happy man, by being Married to this Excellent Lady in or about the year 1652. By this Match ſhe had Nobility and Honour added to her other Bleſſings, being made Conſort to the chief (at leaſt in this Kingdom) of the great and ancient Family of the *Mc Donnells*, whoſe Anceſtors were the great Lords (and ſometimes Kings) of the Iſles of *Scotland*, and whoſe valour, and their Prince's favour in this later age, made them Maſters and Proprietors of one half of the County of *Antrim*: And how great a Bleſſing ſhe proved to that Honorable Family, I believe many of the beſt of this Auditory know better than I can inform them. By theſe Nuptials, ſhe became the ſecond in Quality of the Nobility of this Kingdom; and if Vertue be *the ſole and true Nobility* (as long ago it has been called) then ſhe was ſecond to none. And now, if any might *glory after the fleſh*, ſurely ſhe might glory alſo. Are they of the ſeed Royal of *Ireland?* ſo was ſhe: Are they deſcended from the prime Nobility of *England*? ſo was ſhe: Are they matched into the ancienteſt and greateſt Families of *Scotland?* ſo was ſhe: the whole three Kingdoms joyned together to make her great: She was great

great by Birth, great by Education, great by Marriage, but greateſt of all by her Vertue and Goodneſs: the others were the adventicious bleſſings of her good fortune; but this was her own by choice, and therefore moſt to be valued.

Et genus & proavos & quæ non fecimus ipſi vix ea noſtra voco. She valued not her fortune, for making her Rich or Noble, but thought her ſelf obliged to perform vertuous and worthy actions, leſt ſhe ſhould degenerate from the worthyneſs of thoſe Stocks from whence ſhe ſprung.

Thus having brought her to the State of woman-hood, 'tis time to deſcribe her to you by thoſe Excellencies by which ſhe was properly and deſervedly eſteemed good, for all before, what is done in childhood, and youth, are but tendencies to vertue, and inclinations to goodneſs. In performing of this, I ſhall firſt ſpeak of her *Religion to God*, *2dly*, of *her Charity to man*, and laſtly of her *Sobriety and Wiſdom in relation to her ſelf*.

Firſt, then of *her Religion and Duty towards God*, and here we ſhall find her not of mean and common ſanctity, but of extraordinary and exemplary Piety and Devotion; God was always the firſt in her intention, and therefore that ultimate end, to the enjoyment of whom, all the intermediate ends and actions of her life were directed: She was the moſt conſtant and regular at her Prayers and holy Meditations, of any that ever I knew; for theſe ſhe had her fixed and ſettled hours, which nothing of buſineſs or compliment diverted her from: Her Cloſet was her conſtant withdrawing-room, and with holy *David*, in the evening, and morning, and at noon-day *did* ſhe *always* pray, and that inſtantly, and doubtleſs was heard in that ſhe prayed, *Pſal.* 55. 17.

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Her

Her Devotion was not ſuperficial and formal, but always ſo managed as not to be ſeen of men, not with the oſtentation of the Phariſee, to be heard thanking God that ſhe *was not like other people*; but with the humble and penitent Publican, ſmiting on her breaſt, and praying her God *to be merciful to her a ſinner*, *Luke* 18. 13. She was not of a conſtitution like an ill planted and unpruned Tree, which ſhoots out into excreſcencies of ſuckers, leaves, and irregular branches, without bringing any fruit to perfection; but being grounded in Humility, ſhe took deep *root downward*, and *brought forth much fruit upward*, in the ſubſtantial graces of Chriſtianity, in Meekneſs and Purity, in Juſtice and Charity, in Temperance and Prudence, and always turn'd away from ſuch *who having a form of godlineſs, deny the power thereof*, 2 *Tim.* 3. 5.

She was born and bred within the Pale of the Proteſtant-Church of *England* and *Ireland*, of whoſe Doctrine and Diſcipline, ſhe lived a Zealous Profeſſor, and of whoſe Communion ſhe dyed a faithful Partaker, and for which great bleſſing ſhe was ever moſt thankful to her gracious God, as ſhall even now appear from her own Notes and Meditations; She was a moſt ſtrict obſerver of the Offices and Lyturgy of the Church, which was always read twice a day in her Family; She was a conſtant companion at the Altar, never omitting any opportunity of Receiving the bleſſed Body and Blood of her Saviour; and here I muſt ſhew you how worthy a Communicant ſhe was, by obſerving the wonderful order ſhe took in performing this great duty. In a private Cabinet (which ſhe reſerved wholly to her ſelf) were found after her death, ſeveral excellent pieces of Devotion, written with her own hand; among others, are entries made of every time ſhe Receiv'd the Sacrament, (which, by computation, appears to be ſix or ſeven

ven times yearly when in the Countrey, and twelve or fteen times when she liv'd in the City) here are also entred her Resolutions at each of these good times, with her performances of them, which are most Excellent, and Wonderfully perform'd; in her Confessional Notes she shewed her great knowledge of her Duty to God, to her Neighbour, and to her Self, by her sorrow for every the least Breach of them, not the least Peccadillo, or Passion shew'd to a Servant, but notice is taken of it with Confession and Sorrow, and every Passage has it's Date; Here she had Registred a Catalogue of Gods Mercies, and favours to her from her Birth, begins with the general blessings of being Born within the Christian-Church, with particular thanks for being bred a Protestant; then she recounts all the particular Mercies Vouchsafed unto her, her journies by Sea and Land, all the Transactions about her Lords and her own Estate, Recoveries of health, Reconciliations with her Friends and Neighbours, deliverances from Fire, Theft, and Stormes, with the certain times and Dates of Each; thus did she keep her accounts clear with her Great Master, and happy must needs that servant be, *Whom her Lord at his coming found so doing*, *Mat.* 24. 46. Her Meditations on the Life and Death of our Saviour, and on the different manner of God's dealing with his own Creatures are most Excellent and Divine; her thoughts were setled *on things above, and not on things on the Earth*; and therefore in her better part, she is certainly *risen with Christ, and is now with him on the Right-Hand of God*, Coll. 3. 1. She was a dilligent and constant Reader of the Holy Scripture, obliging her self to great Portions of it every day, and her neglects herein at any time are found among her Penitential Confessions; she Studied these Books, not out of Vanity, Ostentation or Curiosity, but to render her a true Schollar of Christ, and to make her *wise unto Salvation*; She knew that this *Scripture was given by the Inspiration of God, and is Profi-*

 table

table for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs, that whoever therein employ themſelves may be perfect, throughly Furniſhed unto all good works, 2. *Tim.* 3. 16, 17. And being on this Subject, I muſt take notice unto you of a paper found in the aforeſaid Cabinet, which I cannot better recommend than in her own words, thus then it was written.

How I know the Bible.

I was born of Chriſtian Parents by Gods eſpecial Grace, and by them baptiſed and bred in the Chriſtian Religion, and taught to read the Scriptures in my Childhood, which is not to be Reproved, ſince St. Paul *approves it*, 2 Tim. 3. 11. *I was then taught to eſteem it as the word of God, and ſo to Reverence it, to Believe it without any kind of doubting, and to make it the Rule of my Life. Then on all occaſions, for Encouragement of Vertue and ſuppreſſing Vice, I ſtill heard Arguments brought from it by all Parties, none rejecting its Authority. All Preachers take their Texts from thence, and ſtrengthen their Aſſertions by quoting it. When I grew up to ſome underſtanding, I thought I found in that Book another Spirit than in any other, the Rules ſo Juſt and Equal; eſpecially in the New Teſtament, the Mercies of God ſo Eminent and Loving, his Puniſhments ſo Juſt, his Works ſo Wonderful, and thoſe of his Servants; his Prophecies accompliſh'd, the Characters of good Men; eſpecially our Lords; ſo Excellent, the Devotion therein ſo Excellent, Mild, and yet fervent, the Prayers ſo Devout, the Praiſes ſo Exalted, all of it ſo Meek, ſo Juſt, ſo Wiſe, that what I had at firſt been taught, my Reaſon now aſſented unto, and I believe it proceeded not from a prepoſſeſt Mind, but hope it was the good Spirit of my gracious God that inform'd me. When I enter'd into the concerns of the World, and read Books, I found that all Chriſtians acknowledged the Bible to be the word of God, that it was all Truth, and every ſeveral Sect, pretended*

pretended it made for them. I found all other People called the Bible the Christians Book, which they esteemed Sacred, and the ground of their Religion, and to be the Word of their God; so that I saw I must be Ridiculous, if I called my self a Christian, and made any doubt of the Bible, which none of 'em ever questioned, tho' they differed concerning the Translation of it, which is another Point. Is not this a Rational Discourse, and might it not become the best and most Learned Divine?

There were two other Papers like this, the one against the *Socinians* Assertion, That the Mystery of the Trinity, is as much against Sense and Reason, as Transubstantiation, wherein she shewed the excellency of her Parts, in confuting that newly revived monstrous Heresie; and on the clean Paper on the frontis piece of her Closet; BIBLE I saw written in her own Hand, Quotations to several Texts, proving the Divinity of our Saviour, against the Error of that pernicious Sect: The other Paper, is against an infallible Guide, the Great *Diana of Rome*, which brings such Gain to the mighty Men of that occupation, and which most of any one point, keeps up the difference, betwixt them and the Reformed Churches, and all other Christians; by these she demonstrated how much she laboured to make her self Orthodox in the Faith, and that her Religion was not grounded in fancy, or opinion, but on the strength of Reason and a saving Faith; she was not to be blown aside by the Wind of every Doctrine, nor to be prevail'd on, by the specious Sophisms of those, who of all Men are most busie to make Proselytes to their corrupted Tenents; of this sort are they which creep into Houses, and chiefly *lead captive silly Women laden with Sins, led away with divers Lusts*, 2 Tim. 3 6. But she was too powerful for these, even in their late times of prevailing, when either weakness of Judgment, or hopes of profit in them to whom *Gain is Godliness*, made their endeavours too successful on those who started aside like broken Bows; she stood fixed

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and unmoved like a Rock against all those beating Billows, and violent Storms, who only broke themselves, but hurt not her; and thus after the way which many of her Relations *call Heresie, so Worshipp'd she the God of her Fathers*, believing *all things which are written in the Law and the Prophets*, Acts 24. 14. So much for her Duty to God.

Secondly, For her *Duty to Man*, *she* was most signally famous, she had as it were incorporated Love and Charity into her Soul, and made the principles thereof one with her self, in the Philosophers Phrase; she was dipp'd into Charity over Head and Ears, had not a superficial tincture of it, but was Dyed and Colour'd quite thro' with it; so that, whereſoever she had a Soul, there was Love and Friendship; *Plato* tells us, *Non nobis solum nascimur*, we are not born only for our selves, but part of us our Country requires, part our Parents, part our Friends, thus did she divide her self, but into more parts than that Wise Heathen enumerated; Nature dictated to him, but she had Nature *improved by Grace* for her Guide; in Relation then to her Country, she was a faithful and Loyal Subject; she knew that 'twas her Duty to *Render to* Cæsar *the things that are* Cæsars, as well as *to God the things that are Gods*, and therefore she extreamly abominated all Tumults and Discords, all Seditions and Rebellions, and that not only for Wrath, but for Conscience sake; Woe was her, when she was constrained *to dwell with* Mesech, *and to have her Habitation among the Tents of* Kedar; she laboured much for Peace, and hated those who were *always making ready for Battle*, Psal. 120. 4. 6. in her Country likewise she was an eminent Patriot, minding in all things the good of the Publick, she was affable and courteous to all People, friendly to her Neighbours, hospitable to Straugers, kind and affectionate to her Relations, to her Tenants a most bountiful Land-Lady, forgiving and forbearing them, to that degree, that all of 'em lived

happily

happily under her Wings, and under her Protection; and now they have loſt a great Mother *in our* Iſrael,

If we look upon her as a Wife, we ſhall find that for thirty years together, ſhe fully perform'd one of the great Ends for which Woman was made; *And the Lord God ſaid, it is not good that Man ſhould be alone, I will make him an help meet for him*, Gen 2. 18 and ſurely, ſhe was this meet help unto her Lord, who being bred up in the Delicacies of a Court, and his Genius not inclining to the fatigue of buſineſs, left the whole management of his Eſtate and Confuſed Affairs to her Prudence and Diſcretion, which in all particulars appeared ſo Signal, that few Women (if any of our Age ever attain'd to ſo great a Dexterity in buſineſs, and yet without diminiſhing ought of her Duty to God, or neglecting the more weighty Concerns of her Soul. Her Lord and ſhe intirely loved each other, they in all things thought and ſpake the ſame thing, ſave in the manner of Worſhiping of God, and even in that, tho' they differ'd, they did not diſagree, but each enjoyed their own way in which they had been Educated in Peace, Content, and Happineſs, without the leaſt Heats, or Animoſities, which are the too uſual conſequents of differing Opinions in the ſame Houſe, betwixt Man and Wife, and not only betwixt themſelves was all Bitterneſs and Rancour laid aſide, but alſo, their Proteſtant Tenants and Neighbours enjoyed the Favour and Countenance of their Lord; and never ſuffered by that furious Zeal and Bigottry, which too often byaſſes the Great Men of that Perſwaſion.

As a Mother alſo we may Remember her; for tho' God was not pleaſed to Bleſs her with any fruit of her own Womb; yet ſhe endeavoured to ſupply that want, by taking unto her thoſe of her neareſt Relations, and making them her Children by Adoption; to whom ſhe gave ſuch Education, as might in all things qualifie them to Inherit her great Eſtate; which I hope they will look on, as an

Obligation on them to endeavour to be heirs likewiſe of her Vertues; I pray God give them Grace to walk in thoſe Paths of Goodneſs, and to follow thoſe Methods which ſhe laid down unto them, which (beſides the Conſiderations of their Eternal Welfare) will certainly be a means to continue thoſe Earthly Bleſſings to their Family, which, we may believe, her Vertues procured; let them honour this Mother of theirs, by being Obedient to her Precepts, and *their days ſhall be long in the Land, which the Lord their God giveth them*, Exod. 20. 12.

In her Family, ſhe was a moſt excellent Miſtreſs to her Servants of all Degrees, not only Rendring unto them what was Juſt and Equal, knowing that ſhe had a Maſter in Heaven, but being kind and bountiful, amiable, eaſie and familiar, without evil ſpeaking, or railing, and thus in all theſe Relations; whatſoever *things were True, whatſoever things were Honeſt, whatſoever things were Juſt, whatſoever things were Pure, whatſoever things were Lovely, whatſoever things were of good Report*, on theſe ſhe Thought, and theſe ſhe Practiſed, *Phil.* 4. 8.

But in her Duty to her Neighbour, we muſt not forget her Goodneſs to the Poor; *This Woman was full of good Works and Alms-Deeds which ſhe did; above all things have fervent Charity* (ſaith St. *Peter*) *for Charity ſhall cover the multitude of Sins*, 1 Pet. 4. 8. And this part of her Charity did not run in the ordinary Channels, by giving a ſmall Alms to walking Beggars (and even in this, ſhe was very large and liberal; but ſo as by our Saviours Command, her left Hand ſcarce knew what her right Hand did) but her way was to relieve by whole-ſale; ſhe gave large Sums of Money together, to Gentlemen in Diſtreſs, or to poor Widows; ſhe had many conſtant Penſioners to whom ſhe allowed certain Annuities, and they not ſmall ones, but fitted to the Qualities and Neceſſities of the Receivers; I wiſh the wants of many now in that Neighbourhood where ſhe lived, may

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not be one of the Proclaimers of her good Deeds; she cloathed the Naked, and provided Bread for the Hungry; she was Eyes to the Blind, and feet was she to the Lame, and a Mother to the Poor, *Job.* 29. 15. She remembred the Words of our Saviour, That whatever *Good was done to the least of these his Brethren, was done unto him*, Mat. 25. 40. She never forgot St. *Paul's* Charge; charge them *who are Rich in this World, that they be ready to Give, and glad to Distribute, laying up in Store for themselves, a good foundation against the time to come, that they may attain Eternal Life*, 1 Tim. 6. 17, 18, 19. She always had *pity on the Poor*, and thereby *lent unto the Lord*; and doubtless, what she thus laid out, is now paid her again with Interest and Advantage, *Prov.* 19. 17. *I* should in the third and last place, speak something of her Duty to her self, in Sobriety and Wisdom; but what has been said, has in some measure laid that before you; and the time being so far spent, I shall proceed no farther in it; you have heard her Behaviour to God and her Neighbour; and a very good Author tells us, That *the fear of the Lord, that is Wisdom, and to depart from Evil, that is Understanding, and the fear of the Lord is the beginning of Wisdom, and they only have a good Understanding who do thereafter*, Psal. 111. 10.

Thus have I in as few words as I could (much fewer than the Subject required) brought this excellent Lady thro' all the Stages of her happy Life; her warning for Death was very short, being Sick but a few days; but indeed her Life was ever so Regular, That she could not be taken unprovided; her every days Devotion prepared her for Death at Night, and she was always one of the Gospel wise Virgins, who kept her Lamp Trimmed, and was ready to Receive the Heavenly Bridegroom at whatever hour he should come; as she lived in a continued Calm, even when her Affairs were in the greatest Storm;

so

ſo ſhe deſired to dye without Noiſe or Confuſion; and therefore, ſhe prayed her Phyſitian to make no Diſcovery of what fatal Signs or Symtoms he ſhould perceive in her; not many hours before her departure, ſhe commanded all People to withdraw from her, and when alone, ſhe was perceived by ſome who watched her, to Riſe from her Chair, and to Kneel down, in which Poſture ſhe continued a conſiderable time, at moſt earneſt Prayer; and when ſhe had ended, ſhe called in her Attendance, and ſoon after in her Chair, ſhe turned away her Head, and breathed her Laſt; and thus ſhe Lived and Dyed with the Innocence of a Lamb; God was always in that ſtill and quiet Temper of hers; and now ſhe is with God, in perpetual Reſt, Quiet and Happineſs.

And now, my Brethren, behold this Woman of Worth and Eminency, conſider her Life *to provoke unto love and imitation*, and let not the meanneſs of my deſcription derogate ought from the greatneſs of that Character which ſhe deſerved. This task was deſigned indeed for an abler Tongue, our late moſt excellent Biſhop (Dr. *Foley*) who, had God been pleaſed to have ſpared his life, would have laid before you the rare Perfections and Endowments of this departed Saint, in ſuch holy Rhetorick, as ſo great a Subject deſerved; and ſince I mention that good man, I muſt ask your pardon and patience to drop one Tear to the memory of an old Friend, and a kind Indulgent Father: I know he deſigned ſo much good to theſe Dioceſſes, that all the members of them have reaſon to be concern'd for the great loſs we ſuſtain by his death; it looks too like a puniſhment to us for our ſins: I am ſure we of his Clergy have reaſon to lament him in the words of *Eliſha*, when his Maſter was taken from him; *My Father, my Father, the Chariot of our Iſrael and the Horſemen thereof:* I wiſh he may have left his Mantle behind him, and a part at leaſt of his good Spirit: When he came firſt to his Charge

Charge here among us (which he intended to Rule not with a rod, but in love, and in the ſpirit of meekneſs) he told me that he had heard ſo great a fame of the goodneſs of my Lady Marchioneſs of *Antrim*, that he earneſtly deſired to be of her intimate acquaintance, and to that end he made her one of his firſt Viſits; and to begin their friendſhip, he Preached before her; and with her, he firſt in his Dioceſs Received the holy Sacrament of the Body & Blood of our Saviour, making that (as it was called truly in the pious Primitive times of Chriſtianity) a Feaſt of Love and Charity; and I make no doubt, they are now perfecting their acquaintance and friendſhip, and drinking together the *fruit of that Vine new in their Father's Kingdom, Matth.* 26.29. They are now Bleſſed, being called to the Marriage-Supper of the Lamb, where all Tears ſhall be *wiped from their eyes, and there ſhall be no more death, neither ſorrow, nor crying; neither ſhall there be any more pain; for the former things are paſſed away*, Rev. 21.4. *And I heard a voice from Heaven ſaying unto me, write, Bleſſed are the dead which dye in the Lord, that they may reſt from their labours, and their works do follow them*, Rev. 14. 13. Of which number, that we may all in good time be, God of his infinite mercy grant. *Amen.*

FINIS.